Feed my Lambs.

OR,

A Small Systeme of Divinity

Minced into a

CATECHISM,

AND

Fitted for the Instruction of Children and young Beginners in Christianity.

It may serve also for an Exposition of the Catechism in the Liturgy of our Church, the greatest part thereof, being as it falleth into the Method, with some little Variation, taken into it.

By *J. D. M.* of *A.*

This is life eternal, that they might know thee the onely true God, and Jesus Christ whom thou hast sent. John 17. 3.

LONDON,

Printed by *J. H.* for *Samuel Richards* Bookseller in *Nottingham*, and sold by *Luke Meredith* at the *Kings-Head* in St. *Paul's* Church-Yard. MDCLXXXVI.

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BRITISH MUSEUM

THere is now in the Preſs a Book intituled, *Reſt for the Heavy-laden, promiſed by our onely Lord and Saviour Jeſus Chriſt to all ſincere Believers, practically diſcourſed upon.* Written by *Clement Elis* Rector of *Kirkby* in *Nottinghamſhire.* Printed for *Luke Meredith* at the *Kings-Head* in St. *Paul's* Church-yard.

To the Honourable

George Lord *Haſtings*,

Son to the

Right Honourable *Theophilus*, Earl of *Huntingdon*.

My Lord,

THat which amongſt the many compoſures of this nature, can with the greateſt advantage, recommend this unto your Lordſhip, is that being little, it contains much in that little, is both ſhort and full, methodical in its connexion, and perſpicuous in its brevity. And that your Lordſhip may perceive, how eaſie it is upon theſe accounts both to be learned and remembred: let but a few of the queſtions herein be asked, the anſwers thereto given, and a few more added upon every repetition, and the profit thereof will be found ſweetly mixed with a ſpeedy, pleaſant, and happy

progreſs. I need not tell the world of your Lordſhips greatneſs, the Nobility of your birth, and early hopes, have done that ſo much already; that all that is now neceſſary, is onely to propound a way for its confirmation. And ſurely there is no better foundation for the ſupport of Greatneſs than that of Religion, nor can that be better laid, than by an early inſtruction in the true principles thereof: this being the training up a child in the way that he ſhould goe. Prov. 22. 6. *That your Lordſhip therefore may by ſuch training, become an experienc'd, and truly valiant Souldier of Jeſus Chriſt, the great Captain of your Salvation, and be both as great an Example of goodneſs your ſelf, and as great an Encourager of it in others, as any of your Noble Predeceſſors have been: is, as the deſire and deſign of your great Parent, ſo in an humble compliance with them, the hearty Prayers, and as far as this may be aſſiſtant to you therein, the earneſt endeavour, of*

Your Lordſhip's

Moſt Humble Servant,

J. D.

A Short Summ of Christian Doctrines and Principles.

Question. *Who* caused you to be?
Answer. *God.*
Q. *Why* or to what end did God cause you to be?
A. *To serve him.*
Q. How will God be served?
A. *According to his word.*
Q. *Wherein* is God's word contained?
A. *In the Bible, or Cononical Books of the Old and New Testament.*
Q. How do you prove that the word of God is contained in those Books?
A. *By the Testimony of the Spirit, the Church, and word it self, or by the Doctrine, Efficacy and Harmony of it.*
Q. *What* doth the Bible teach you?
A. *The knowledge of God, and Jesus Christ.*
Q. *What* is God?
A. *A Spirit of infinite perfections.*
Q. How many Gods be there?
A. *One God.*
Q. How is this one God distinguished.
A. *Into three Persons: or into a Trinity of Persons.*
Q. Which be they.
A. *The Father or* 1st. *the Son or* 2d. *the Holy Ghost or* 3d.
Q. How do you prove that there is a God?
A. *By his Attributes, or infinite perfections discovered in his word and works.*
Q. In what works especially are those perfections discovered?
A. *In his works of Creation and Providence.*

Q. What is creation?
A. *God's making all things of nothing.*
Q. What is his Providence?
A. *His preſerving and governing all things made.*
Q. Which are the ſpecial Creatures made, preſerved and governed by God?
A. *Angels and men.*
Q. What was the ſtate of man by creation?
A. *Very good.*
Q. Did man continue in that good Eſtate?
A. *No, but he fell from it by Sin.*
Q. What is ſin?
A. *A breach of God's law.*
Q. What was mans firſt Sin?
A. *Eating the forbidden Fruit.*
Q. What fruit was that?
A. *The fruit of the tree of knowledge of good and evil.*
Q. Who was it that did eat of that fruit?
A. *Adam.*
Q. Did all Mankind ſin in *Adam*?
A. *Yes, for we were all in his Loynes.*
Q. What is the Eſtate of all men by reaſon of *Adams* Fall?
A. *A ſtate of bondage.*
Q. How doth that appear?
A. *From the corruption of our natures.*
Q. What is that Corruption commonly called?
A. *Original ſin.*
Q. Wherein doth Original ſin conſiſt?
A. *In an averſeneſs to good, and proneneſs to evil.*
Q. What other ſins do proceed from Original ſin?
A. *All actual ſins.*
Q. What puniſhments are due to man for theſe ſins?
A. *All woe and miſery, temporal, ſpiritual and eternal.*
Q. Being by nature in this ſtate of miſery, how may we get out of it and recover happineſs?
A. *Onely by Jeſus Chriſt.*
Q. What is Jeſus Chriſt?
A. *The eternal Son of God, and Saviour of man.*
Q. How many things are we to conſider in Chriſt?

A. *Two,*

A. *Two, his Person and his Office.*

Q. What is his Person?

A. *God and Man united in one Person.*

Q. Being God before all time, how could he be made Man?

A. *By being conceived by the Holy Ghost, and born of the Virgin* Mary.

Q. Why was he God?

A. *That he might bear the weight of God's wrath.*

Q. Why was he Man?

A. *That he might be capable of dying for us.*

Q. What was Christ's office?

A. *To be a Mediatour to reconcile God and Man.*

Q. How did he that?

A. *By his active obedience or fulfilling the law, and by his passive or sufferings.*

Q. By what sufferings especially?

A. *By his suffering death upon the Cross.*

Q. How are we made partakers of the benefits of Christ's sufferings?

A. *By our Faith in him.*

Q. What is Faith?

A. *A receiving Christ upon his own terms for Salvation.*

Q. What are those terms of Salvation, upon which Christ is by Faith to be received?

A. *A Repentance and Obedience.*

Q. What is Repentance?

A. *A Grace by which, upon a due sight of and sorrow for sin, we are turned from it to God, both in heart and life.*

Q. What is Obedience?

A. *A sincere and faithfull performance of God's Commandments.*

Q. How is that Faith by which we receive Christ upon these terms, wrought in us?

A. *Outwardly by the preaching of the word, and inwardly by the Spirit.*

Q. How is it encreased?

A. *By the same word preached, and also by praying in the ordinary means thereof.*

Q. What is Prayer?

A. *It is a coming to, and calling upon God in and through Christ, with the heart and voice, or with the heart onely, for our selves or others.*

Q. How must we pray?

A. *In faith with reverence, fervency and charity.*

Q. What Prayer was that which Christ taught his Disciples?

A. *The Lords Prayer. Say it, Our Father,* &c.

Q. How many things are we to consider in the Lord's Prayer?

A. *Three, the Preface, the Prayer it self, and the Conclusion.*

Q. What is the Preface?

A. *Our Father which art in Heaven.*

Q. How many things are we to consider in the Prayer it self?

A. *Two, the Petitions and the Thanksgivings.*

Q. How many Petitions are there?

A. *Six.*

Q. Whom do the three first concern?

A. *God.*

Q. Whom do the three last concern?

A. *Us.*

Q. What desirest thou of God in the three first Petitions?

A. *I desire my Lord God our heavenly Father, who is the*

1 Pet. *Governour of the World. In the first that he will give his Grace unto me, and to all people, that we may worship him, and glorifie his name.*

2 Pet. *In the second, that we may endeavour the enlarging and promoting of his Kingdom.*

3 Pet. *In the third, that we may obey him, keep his Laws, and serve him as we ought to doe.*

Q. What desirest thou of God in the three last Petitions?

A. *I desire of God the giver of all good things, First, That*

4 Pet. *he will give unto me, and unto all people, all things, that be needfull both for our Souls and Bodies.*

5 Pet. *Secondly, That he will be mercifull unto us, and forgive us all our sins, as we forgive men their trespasses against us.* Thirdly,

6 Pet. *Thirdly, That it will please him to defend us from all dangers, both of our outward and inward man, and that he will keep us from sin, Satan, and everlasting death.*

Q. What is the Thanksgiving?

A. *For thine is the Kingdom, the Power and the Glory, for ever and ever.*

Q. What is the conclusion?

A. *Amen.*

Q. What doth *Amen* here signifie?

A. *So be it, or this I trust God will do of his mercy and goodness, in and through our Lord Jesus Christ, and therefore I say Amen, So be it.*

Q. What must we do after we have prayed?

A. *We must observe what answer we receive.*

Q. What if we have prayed often, and received no answer?

A. *We must examine our selves how we have prayed, and continue still praying, and waiting on God, for what answer he in his good time shall think fit to give.*

Q. Who can or may pray with hope to be heard?

A. *Onely they that are unwilling to sin.*

Q. For whom must we pray?

A. *For our selves, and all others, that now live, or shall live hereafter, but not for the dead.*

Q. And why not for the Dead?

A. *Because if their Souls be in Heaven they need not our Prayers, and if in Hell our Prayers cannot bring them out.*

Q. You said that Faith was encreased by hearing the word preached and praying, as some of the ordinary means thereof, by what other ordinary means may it be encreased.

A. *By reading, and hearing the Scriptures read, and by meditation and conference.*

Q. By what more especial and extraordinary means may it be encreased?

A. *By religious vowing, fasting, and feasting, and especially at the Lords Table.*

Q. When are we said to feast at the Lords Table?

A. *When*

A. When we receive the Sacrament of his Supper.

Q. What is a Sacrament?

A. A ſeal of the Covenant of Grace.

Q. Whom is that Covenant betwixt?

A. Betwixt God and Man.

Q. In what words is it expreſſed in the Scripture?

A. In theſe words, I will be thy God, and you ſhall be my people.

Q. When do we perſonally enter into this Covenant?

A. When we are baptized.

Q. How many parts be there in a Sacrament?

A. Two, the outward ſign, and inward grace, benefit or thing ſignified.

Q. How many are the Sacraments of the New Teſtament?

A. Two, Baptiſm and the Lord's Supper.

Q. What is Baptiſm?

A. A Sacrament wherein we enter into the aforeſaid Covenant with God, and are made members of his viſible Church.

Q. What is the outward ſign in Baptiſm?

A. A Water, wherewith the party is baptized, in the Name of the Father, the Son and Holy Ghoſt.

Q. What is the inward Grace, benefit or thing ſignified?

A. Pardon of ſin and ſanctification.

Q. What is required of thoſe that are to be baptized?

A. That they profeſs their willingneſs to forſake ſin, and believe in Chriſt, and that they promiſe ſo to doe, either by themſelves, if they be of age, or by their ſureties, if Infants.

Q. By whom did you make this Profeſſion and promiſe, by your ſelf or ſureties?

A. By my Sureties.

Q. How many things did they promiſe for you?

A. They did promiſe and vow three things in my Name, 1ſt. *That I ſhould renounce the Devil, and all his works, the pomps and vanities of this wicked world, and all the ſinfull luſts of the fleſh.* 2dly. *That I ſhould believe all the Articles of the Chriſtian Faith.* 3dly. *That I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.* *Q.* Are

Q. Are Infants baptised bound to perform the things thus promised for them in their Baptism?

A. Yes so soon as they are of age to understand what they are.

Q. Doest thou in particular think that thou art bound to doe as they have promised for thee?

A. Yes verily, and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. You said that faith was encreased by hearing the word and praying, and more especially receiving the Lord's Supper. What is the Lord's Supper?

A. A Sacrament ordained by Christ, for the shewing forth of his death, confirming our baptismal Covenant, and encreasing our faith. love and other graces.

Q. What are the outward signs in this Sacrament?

A. Bread and Wine with the actions pertaining to them.

Q. What do the Bread and Wine in the Lord's Supper signifie?

A. The Body and Bloud of Christ.

Q. What are the actions belonging to the bread and wine?

A. Taking, blessing, breaking, giving, receiving, eating, and drinking.

Q. To whom do the actions of taking, blessing, breaking and giving belong?

A. To the Minister.

Q. To whom do the actions of receiving, eating, and drinking belong?

A. to the Communicants.

Q. What doth the Ministers taking the bread and the cup signifie?

A. God's sanctifying them or separating them from a common and ordinary, to a sacramental use.

Q. What is that sacramental use?

A To signifie Christ's being set apart by him to be our Saviour.

Q. What doth his blessing the bread and wine signifie?

A. His thanking God, and praying for his blessing upon them.

Q. What

Q. What doth his breaking the bread signifie?

A. The breaking of Christ's Body on the Cross.

Q. What doth his giving the bread and cup to the Communicants signifie?

A. God's offering, and giving Christ, with all his benefits.

Q. What doth the Communicants receiving the bread and wine signifie?

A. His receiving Christ by Faith.

Q. What is eating the bread and drinking the wine?

A. His feeding upon Christ crucified by Faith, as on spiritual food.

Q. What is signified by the bread and wine thus received and fed upon in the Lords Supper?

A. Christ crucified with all the benefits of his death and passion.

Q. What are the benefits of Christ's death, which hereby we are made partakers of?

A. The pardon of our sins, the strengthening of our graces, and the refreshing of our souls.

Q. What are the ends for which we should receive the Lords Supper?

A. That we may remember Christ dying for us, and obtaining the aforesaid benefits of his death and passion.

Q. How may we so receive the Lords Supper as to be hereby made partakers of the benefits of Christ's death and passion?

A. By doing what is required of us before, in, and after our receiving it.

Q. What is required of us before we receive it?

A. That we examine our selves whether we truly repent of our sins, believe in Christ Jesus, have a thankfull sense of his mercy in dying for us, and true love to him and our brethren.

Q. What is required of us in receiving?

A. The exercising of our Repentance, faith, love, and thankfulness, with reverence and joy.

Q. What is required of us after our receiving?

A. That we examine our selves how we have received, be heartily thankfull to God for his goodness to us therein, firmly resolve to walk carefully in his ways, and earnestly endeavour to grow in grace. Q. When

Q. When are we to receive this Sacrament?

A. *When we understand the Doctrine, and can perform the duties of it.*

Q. What if we receieve it unworthily?

A. *We are guilty of the body and bloud of Christ and do eat and drink damnation to our selves.*

Q. You said that Faith was wrought in us outwardly by the word, and inwardly by the spirit, and that it was encreased by praying and receiving the Lord's Supper: can faith thus wrought, and increased in us be fruitless and unprofitable?

A. *No: for it worketh by love.*

Q. What is one of the chief and principal works of it?

A. *Its purification of the heart.*

Q. How may we know when faith is thus wrought and encreased in us?

A. *By the fruits and effects of it.*

Q. What are the fruits and effects of faith?

A. *A loathing, renouncing and abhorring of sin in our hearts, and a leaving, forsaking and turning from it in our lives,*

Q. What else?

A. *Love and delight in that which is good, with a sincere desire to please God in all things.*

Q. How may we please God in all things?

A. *By believing and doing what he requires.*

Q. What is the rule which God hath given us to direct us in our believing what he would have us to believe?

A. *His whole written word, or the whole Bible with all the Truths, Doctrines, Promises & Threatnings therein.*

Q. What is the Summ of those truths that are to be believed by us?

A. *The Creed, or that we commonly call the Apostles creed.*

Q. How are the doctrines or truths contained in this creed divided?

A. *Into twelve Articles and a Conclusion.*

Q. Which are the twelve Articles?

A. 1. *I believe,* &c. 2. *And in Jesus,* &c. 3. *which was conceived,* 4. *Suffered under,* 5. *He descended,* 6. *He ascended,* 7. *From thence,* 8. *I believe,* 9. *the Holy,* 10. *the Forgiveness,* 11. *the Resurrection,* 12. *the Life.* Q. Which

Q. What is the conclusion? A. *Amen.*

Q. What doth *Amen* signifie here?

A. *So it is, or so, I believe it to be.*

Q. What doest thou chiefly learn in these Articles of thy Belief?

A. *In the first, I learn to believe in God the Father, the Creator, who made the World. In the 6 next, in God the Son, the Redeemer, and in the 5 last, in God the Holy Ghost, the Sanctifier of all the elect people of God.*

Q. What is the rule which God hath given us, to direct us in the doing of what he would have us to do?

A. *It is his holy and righteous Law, or the commandments he hath given us in his word.*

Q. What is the Summ of those Commandments?

A. *That which we call the Moral law, or the 10 Commandments given by God to the Israelites.*

Q. How are these X Commandments divided?

A. *Into two Tables.*

Q. How many are the Commandments of the 1*st.* Table?

A. *Four.*

Q. *W*hat do these four first Commandments teach us?

A. *Our duty towards God.*

Q. *W*hat duties towards God doth the first Commandment teach us?

A. *To believe in him, fear him, according to his word,*

1ſt. { *to love him with all my soul, with all my heart, and with all my strength.*

2d. { *The* 2d. *To worship him and him onely, in spirit and in truth, and to give thanks to him.*

3d. { *The* 3d. *to honour and reverence his holy Name and his word.*

4th. { *The* 4th. *to keep holy his day, and to serve him truly both that day and all the days of my life.*

Q. How many are the Commandments of the 2*d.* Table?

A. *Six.*

Q. *W*hat do those six last Commandments teach us?

A. *Our duty towards our Neighbour.*

Q. *W*hat is thy duties towards thy Neighbour?

A. *My duty towards my Neighbour is to love him as my self, and to do unto all men as I would they should do unto me.*

Q. *W*hat

Q. What duties to thy Neighbour do these 6 last Commandments teach thee?

A. *The* 1st. *teacheth me to love, honour, and succour my Father and Mother, to honour and obey the King, and all that are put in authority under him, to submit my self to all my Governours, Teachers, Spiritual Pastors and Masters, and to order my self lowly and reverently to all my betters.*

The 2d. *teacheth me to bear no malice nor hatred in my heart, to hurt no body by word or deed, but to preserve my own and others life and health.*

The 3d. *teacheth me to keep my Body in temperance, soberness and chastity, and to preserve and promote chastity and sobriety in others.*

The 4th. *teacheth me to be true and just in all my dealings, to keep my hands from picking and stealing, and to preserve my own and my Neighbours Estate and Goods.*

The 5th. *teacheth me to keep my tongue from evil speaking, lying and slandering, and to maintain my own and my Neighbours good name and credit.*

The last teacheth me, not to covet nor desire other mens goods, but to learn and labour to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. What is the Summ of this Law?

A. *Thou shalt love the Lord thy God with all thine heart, and thy Neighbour as thy self.*

Q. Is any man able to keep this Law?

A. *No: not perfectly, for in many things we offend all: but he may and must earnestly strive, and sincerely endeavour to keep it.*

Q. Should not a man therefore omit and give over doing of good, seeing he cannot do it so well as he ought?

A. *No: but he must still strive, and continue doing it as well as he can.*

Q. What if notwithstanding we do strive, and continue doing as well as we can, we yet break God's law and sin?

A. *We must confess and bewail our sins before God, reform our lives, and relying upon the promises of mercy and pardon through Christ, persevere in doing our endeavour unto our lives end.*

Q. What is the ſtate of the Godly after this life?
A. A ſtate of everlaſting reſt, joy and glory.
Q. What is the ſtate of the wicked?
A. A ſtate of endleſs woe and miſery.
Q. When ſhall the happineſs of the ſelect be compleat
A. At the day of Judgment.
Q. Who ſhall be Judge at that day?
A. J. Chriſt, ordained of God to be Judge of quick & dead
Q. When ſhall Chriſt come to Judgment?
A. We are not told when he ſhall come, but we are bid t watch and prepare for his coming.
Q. How or in what way and manner ſhall he come?
A. He ſhall come viſibly in the clouds, deſcending from heaven with a ſhout, the voice of the Archangel-and the Trumpet of God, and he ſhall be moſt royally attended with innumerable multitudes of mighty Angels.
Q. Whom ſhall he Judge at his coming?
A. The Apoſtate-Angels and Men and Women of all ſorts
Q. How ſhall thoſe be judged at that day whoſe bodies are rotted, turned into duſt, or eaten by birds, beaſts or fiſhes?
A. They ſhall by the power of God be raiſed up, brought together, and have their ſouls united to them.
Q. What are we to believe of them that ſhall be found alive at Chriſt's coming to Judgment?
A. They ſhall be changed in the twinkling of an eye, and ſo preſented before the Judgment-ſeat of Chriſt.
Q. What ſhall be the effect and iſſue of this Judgment to the Godly?
A. A ſentence of bleſſedneſs.
Q. In what words is that ſentence expreſſed in the Scriptures?
A. In theſe words: Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the World.
Q. What ſhall be the effect and iſſue of it to the wicked?
A. A ſentence of curſedneſs.
Q. In what words is that ſentence expreſſed?
A. In theſe words: Depart from me, ye curſed, into everlaſting fire prepared for the Devil and his Angels.

FINIS.